157 522 because this would be a head measurement that was really worth-while. A young unmarried man taking a length of cloth for a woman's dress as part of his pay was surrounded by a crowd making robustly insulting remarks accompanied [824] [384] [302] by loud guffaws in which he sheepishly joined. Even a happy surprise that is not essentially humorous, such as unexpectedly encountering a tree full of ripe "caruto" fruits (used for face paint), is an occasion for long laughter.

There are two noteworthy differences from supposedly more civilized humor, and these are decidedly in the Kamarakoto's favor: we saw no case in which a physical injury or indignity was considered funny, and crude practical jokes and the startling or frightening of anyone were expressly avoided and considered quite the opposite of humorous.

## Emotional Adjustment.

171 158 In northern Venezuela we observed that most members of the peon class are definitely neurotic.[224] Most of them live oppressed by anxiety, ridden by fear of almost everything around them, and in a state of worry with few and 158 [157] brief remissions. The opposite is true of the Kamarakotos. No neurotic individuals or states were observed among them. Anxiety and worry seemed almost unknown, and the whole tribe exhibited a degree of emotional adjustment that 155 could not be matched in any "civilized" community of equal size. It will not be a popular statement, but scientific conscience compels me to add that the almost complete absence of a formulated religion is certainly one element in this remarkably good adjustment, just as the burden of such a religion plays a definite and large role in the neurotic anxiety of the northern peones.[225] Another element, probably the most important, is the security and care enjoyed by the children, as noted below.

152 It is not true that fear is unknown and it is apparently, but not really, contradictory that the Kamarakotos are almost free of anxiety but are often afraid and have even been known to die of fear. They do not seriously fear [824] physical injury: what they fear is fear itself. They detest being startled and often show marked consideration in avoiding giving anyone a start or surprise. Playing peek-a-boo with a baby, so common with us, was never seen and might [254] indeed be considered a serious injury. They fear the kanaima, but in their stories of danger from kanaima the injury is seldom represented as inflicted by physical means but by a noise, or similar thing, that merely startles and frightens [539] the victim. I have noted the curious and revealing fact that in their version of the widespread "stachelsitz" (spiny bench) legend, the bench is not spiny at all and the damage is inflicted by fright and not, as in almost all other known versions of this story, by physical pain.

224, 225 [see footnotes on p. 333, category 116 - Analyst]

153 There are no mentally pathological or psychotic individuals
[158] although there are among the Taurepanes) and as far as one can judge in such an alien race the average of intelligence is well up to the Venezuelan standard, or that of any other civilized country. The most stupid man encountered was not of Kamarakoto descent and although below the Kamarakoto observed range was dull normal rather than truly abnormal in any way.

## Measurements

141 No special equipment for anthropometry was available, so that it seemed
126 best to take only a few standard measurements on each of as many subjects as possible. In all, 68 individuals, mostly Kamarakotos, were measured in Kamarata and 25 Taurepánes in Santa Elena. As far as I know, these are the first measurements to be made on Arekunas of any sort, and relatively few are available for any living Venezuelan Indians.

Head calipers were devised on the spot from pieces cut from an empty gasoline tin, a clumsy instrument but one that proved to give consistent and accurate results within about 1%, or less, quite close enough for figures to be averaged and almost as close as can be obtained on a living subject with the best of means. Only the standard head length and width (with the index calculated from them) were taken. These were recorded and are here given throughout in millimeters and were read to the closest millimeter. Stature was measured against a post and span with a steel tape. These were read to the nearest half centimeter and are given in centimeters. Sitting height, similarly read and given, was obtained by having the subject sit on a box against a post, with the thighs approximately horizontal, the buttocks firmly against the post, and the torso as erect as possible with the eyes directed straight forward. The important element leg-length was not directly measured but was taken as the difference between stature (standing height) and sitting height, also given in centimeters to the nearest half centimeter. Weight could be only very crudely taken with game scales calibrated in pounds and readable only to the nearest 5 pounds, but accurate to that point. These weights are given in pounds. Despite this crudeness, it was worthwhile to investigate this point which seems never to have been studied in any allied group and the averages are generally reliable to within about a pound. Weights of Taurepánes were not taken.

126 Besides these measurements, the detailed records include the Spanish name (if any) of each individual, estimated or relative age, place of residence, notes on personal appearance, and whenever accurately possible relationship to other recorded individuals, marital state, and numbers and sexes of children living and dead. I also have at least one and sometimes several photographs of each recorded individual. These detailed records are permanently filed and available to anyone interested, but they are not here published. For present

171 escape the clear evidence that many Caribs did eat human flesh and hence, in
266 any acceptable definition of the word, were indeed cannibals. It is evident that this was seldom or never a regular item of diet but took place under definite, ritual circumstances, and it is probable that it was never a universal practice common to all the highly diverse Carib tribes. The question is academic here, since the Kamarakotos and their closer allies certainly never eat human flesh now and have no memory or legends of such a practice.

15 224. This and the contrary statement regarding the Indians are supported
114 by the expert opinion of my wife, Dr. Roe, who is a clinical psychologist.

155 225. It would not be proper to expand or to argue these statements here,
171 but it should be added as confirmatory evidence that among allied Indians who
158 have been in close contact with missionaries of various sects there are occasional clearly neurotic tendencies and cases.

364 226. We later saw Taurepanes, under much stronger "civilized" influence,
177 living in dirt such as would not be tolerated by a Kamarakoto.

122 227. Kamarakoto women did our washing during our stay and got it as
296 clean as a laundry would, although with some extra wear. That their own clothing was usually rather dirty may, indeed, have been due in some degree to their spending so much time on ours.

273 228. It seems, moreover, certain that the sexual excesses said to accom-
288 pany Indian drinking bouts among other tribes do not occur here.

202 229. The Kamarakotos use no means of signaling, by drums, fire, or
[101] otherwise. They told me, with evident admiration, that traveling parties of
[484] Arekunas (i.e. any of the Indians closely related to the Kamarakotos but not recognized as belonging to this tribe) communicate advance notice of their number, destination, and time of arrival by setting fires, but that they do not know this art. Travelers confirm the use of fire-signals among allied tribes, although the Kamarakotos may have exaggerated the extent and explicitness of such messages.

171 230. This practice of burning the sabanas is as common in northern
372 Venezuela as it is in Kamarata and is pursued even in Caracas, where it is a
311 source of much annoyance and some real loss and danger. Is it possible that this very unfortunate Venezuelan habit is another heritage from the Indians? In the cattle country it is rationalized by saying that it improves the pasturage (but Pittier has shown that the exact opposite is true) and reduces the number